

# BARUCH DEFLATES REPORTS PLANS TO AID ISRAEL

By LEWIS GINSBURG

National Jewish Post Correspondent  
ROCHESTER, Minn.—(NJP)—Elder statesman Bernard Baruch has no intention in participating in any investment or fund-raising program for Israel in either an official or advisory capacity.

In an exclusive statement to The POST, the financier smacked down recurrent reports that he might head the United Jewish Appeal or offer his special talents to help the Jewish State in some other way.

## HIS POSITION

Baruch replied briefly in writing to three questions submitted to him by The POST.

The first question was: "If requested to do so, would you be willing to lend your talents to planning and/or participating in an investment or fund-raising program for Israel, either in an official or advisory capacity?"

He replied: "I have no more time to give to anything else, other than to those things to

which I am already obligated."

The next question was: "Do you have any suggestions to offer regarding Israel's serious economic difficulties?"

Baruch replied briefly, "I have not."

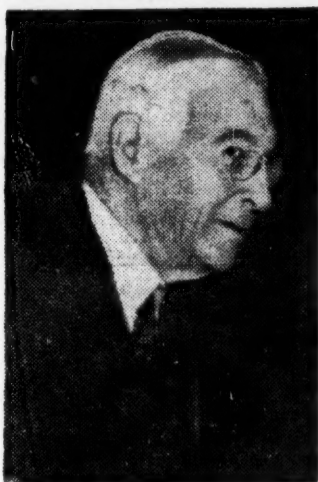
The final question was "In your opinion has the establishment of the Jewish State benefited United States Jewry? In what way?"

He replied, "The establishment of the Jewish State in Israel and its effect upon U. S. Jewry will depend on how it is conducted."

## A LONG ONE

The POST's interview with the 80-year-old presidential advisor extended over a month-long period by dint of circumstances. It began on Oct. 19 when Baruch delivered the fourth annual Judd-Plummer Memorial Lecture as part of the 26th annual meeting of the Alumni Association of the Mayo Foundation here.

A wooden bench, familiar back-ground for the white-haired statesman, was the locale for an



BERNARD BARUCH  
A Rumor Deflated

open-air press conference in Mayo Park preceding the lecture.

Newspaper and radio men, including The POST correspondent,

met with the financier. He posed willingly for photographers, joked freely with reporters and commended a man sleeping on one of the park benches for having beaten him to his favorite haunt.

## NOT TALKING

The press was destined to disappointment. The six-foot-four-inch Baruch told the newsmen that "If I get started talking now, I'll only bore you. And then I'll begin to bore myself. Save all your nastiest questions for this evening's question and answer session following my lecture. I'll answer them then."

The POST later in the day contacted the Baruch suite at the Kahler Hotel. His secretary-nurse said Baruch was resting and would not be available to anyone until the conclusion of his lecture. She also indicated that the possibility of speaking to the financier even at that time was quite remote.

For lack of a better technique,

The POST chose three questions from those originally slated for use during the hoped-for interview. They were written on hotel stationery and the envelope was delivered to the desk clerk for relay to Baruch.

## BY MAIL

This week The POST received replies via the mail to the queries. While the Baruch replies shed little light on the exact nature of his Jewish interests, they did squash constantly-upcropping rumors that he was available for a major post in Israel fund-raising.

The latest was offered by Nathan Ziprin, Seven Arts Feature syndicate columnist, who reported about a month ago in his "Off the Record" column that on the question of who would be UJA chairman in 1951, "Informed circles are buzzing with reports that both Bernard Baruch and Senator Lehman are prominently mentioned as successors to Mor-

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## REFORM RABBIS OK DRAFT, FIRST IN HISTORY OF CCAR

National Jewish Post

CLEVELAND—American Reform rabbis, called in special session here, voted almost unanimously this week to adopt the first chaplaincy draft in the history of the Central Conference of American Rabbis.

The draft proposal, which has a clause calling for "suitable action" in cases of non-conformity was not voted on until the CCAR members under 34 years of age voted overwhelmingly in favor. All clergymen are exempted by law from military service.

### WHAT ABOUT TENURE?

There was prolonged discussion of the plan but little opposition. Most of the discussion concerned such matters as tenure and similar technical phases.

Every Reform spiritual leader in the active rabbinate will come under the plan, although under present military regulations, only those under 34 may serve as chaplains.

The 600 Reform rabbis will all draw a number by lot and then will be called to service in a sequence. Single men will be first, then married men, then married men with one child, and finally

married men with more than one child.

### HOW IT WORKS

Rabbis who have not previously served on extended active duty will be called first. Only where such rabbis are not available will those rabbis be called who have records of previous active duty.

The Reform rabbis, who were informed that 26 Jewish chaplains are now in service, were told that by the end of the year 31 more will be needed and by June 1 of next year, another 54 Jewish chaplains will be required.

These chaplains should come annually from all three wings of Judaism, the rabbis were told.

A small new textile plant, the Moller-Dee Textile Corp., is being built north of Nahariya, using American machinery.

## UAHC APPROVES DILUTED PLAN FOR REFORM RABBI PLACEMENT

National Jewish Post

(Earlier Stories Inside)

CLEVELAND—The Union of American Hebrew Congregations voted in a hectic four-hour long roll call Tuesday night to pull the teeth out of the much debated placement plan for the American Reform rabbinate.

An executive session, by a 319 to 304 vote accepted an amendment offered by Col. Frederick Greenman of New York's Temple Emanu-El which made the placement bureau proposed in the plan purely advisory.

The amendment removed sanctions against Reform congregations which rejected recommendations of the placement bureau, in a clear-cut victory for forces in both the lay and rabbinical Reform movements which opposed any sanctions.

The decision of the congregational delegates raised a technical issue. The plan approved by the Central Conference of American Rabbis was the one worked out by a joint commission headed by Rabbi Roland Gittelsohn, which contained penalty measures to assure conformity. The plan approved at the biennial here is in effect a different plan.

Some Reform rabbis present

at the executive session indicated they intended to start a fight to have the UAHC-approved version resubmitted to the CCAR, on grounds it was not the plan approved by the Reform rabbinical organization.

### GOING RIGHT AHEAD

Despite that report, it was indicated officially that the next step in the original program would be carried through and the plan, without sanctions, will be submitted to the individual congregations for action.

Sources here said they thought it would take some time to get reports from the more than 450 individual Reform congregations and that it was possible that the CCAR might consider the UAHC version before the congregational voting was completed.

What would happen if the Reform congregations generally approved the UAHC version, if the majority of Reform rabbis continued their stand for a plan with sanctions, was the subject of informal discussion but no conclusions.

Approval of the diluted version came after a process of excited but orderly debate. Rabbi Gittelsohn opened the discussion by offering the original version and presenting the arguments for the plan, the product of 18 months of discussion in the Reform movement.

### SILVER AGAINST

Col. Greenman then offered his amendment. Five speakers for, and five against the original plan then spoke in turn. The summation for the original plan was

made by Rabbi James G. Heller of Cincinnati. Summation for the amended version was made by Rabbi Abba Hillel Silver of Cleveland.

On a show-of-hands vote for the amendment, a count indicated 339 for and 329 against. Foes of the amended version then demanded a rollcall.

## Yeshiva U. Rabbis OK Chaplain Draft

National Jewish Post

NEW YORK—A self-imposed draft to meet the shortage of Jewish chaplains in the armed forces was adopted last week by the Rabbinic Alumni of Yeshiva University at an emergency conference at the University.

The proposed draft will affect the 500 graduates of the University's Rabbi Isaac Elchanan Theological Seminary. The rabbis approved a plan to meet the need for 39 chaplains by Jan. 1 and 110 by next July.

Each graduate will be drafted, first by the rabbinical group in terms of the eligibility requirements set up by military authorities. Within these limits, the rabbis will then be asked to volunteer under a priority system like that used by the draft boards. Actual call to duty will be determined by a lot drawn by a member of the University faculty.

Of the \$15,000,000 credit extended to Israel by France, ten million is for two years and the rest for five years.

## Union Of Orthodox Congregations Maps Fight for More Local Allocations

National Jewish Post

NEW YORK—The Union of Orthodox Jewish Congregations of America disclosed this week it had started a campaign at the local level for greater allocations to the organization from local federations and welfare funds.

The current issue of "Jewish Action," official organ of the group, reported that William B. Herlands, president of the UOJCA, had sent an appeal to lay and rabbinic leaders of American Orthodoxy.

He asked them to support the congregational group's bid for such allocations.

Herlands said that without increased cooperation from the welfare funds, the work of meeting vital traditional needs in local communities "would be critically endangered."

The periodical said that in the past some welfare funds had given the organization "comparatively small allocations while others have repeatedly denied the request of the national Orthodox body."

Background of the request is the fact that Orthodox elements of most American Jewish communities have failed to place spokesmen on their local fund-raising and fund-allocating bodies. This has been true partly because of sharp divisions in many Orthodox communities, as well as because of the dominance of local federations by secularist Jews.

The UOJCA organ said that "experience has shown, however, that fair allocations to the UOJCA can be obtained if local Orthodox spokesmen will be as determined in its support before their local federations as are the devotees of non-Orthodox groups."

The periodical urged that "friends of Torah in each community bespeak the UOJCA cause before the appropriate committees," adding that such action would assure "allocations in keeping with the vital importance" of the organization's work.

## 'Tzena' Composer Enroute To U. S. To Start Fight For Royalties

JERUSALEM—The youthful composer of the American hit song "Tzena," is going to New York this week to see what he can do to defend his rights, the Jerusalem POST reported last week.

Yeshayahu Miron said he could not imagine how his tune became a hit in the United States and England, but he intends to fight to establish his authorship of the song, and to get a firm grip on its huge royalties.

The song was composed in 1941, when the composer was a private in the Second Company Bluffs. He tried it out for the first time on soldiers in a British Army barrack.

Later, the song became immensely popular with Jewish soldiers in the British army and fairly popular with Palestine civilians. Words were written by Yehiel Hagiz, a soldier of the 22nd Company.

When last summer, Americans suddenly went

crazy about it, Miron checked and found the music was his but the lyrics had been changed considerably.

With some 12 different versions by as many companies, and a half dozen organizations all claiming sole rights, the issue is now before U. S. federal courts.

The composer is now deputy director of the Music Department of the Israel Ministry of Education. He was graduated from the Warsaw academy of Music before he came to Palestine in 1939.

## Congress Doubtful Jewish Reds Problem For Agencies: Maslow

By BEN GALLOP

INDIANAPOLIS—(NJP)—The American Jewish Congress has not come to any conclusion about whether the prominence of Jewish names in recent atomic spy arrests represents a problem in Jewish civic defense.

Like the rest of the civic defense agencies, the Congress has been discussing the matter, Will Maslow, chairman of the Congress Commission on Law and Social Action, reported last week.

### DOESN'T THINK SO

Maslow said that he felt personally that the Jewish aspect of the spy arrests represented no problem and that he did not think anything could be done about it, if it were a problem.

Told that the American Jewish Committee, a non-Zionist Jewish agency, had set up a committee to take action on the matter, Maslow said he was unable to guess what steps the AJCommittee could take.

"Will they work up a collection of names of Christian atomic spy suspects to publicize?" he asked.

### JEWS SCARED WORSE

He said he knew of no reason to believe that the headlining of Jewish names in the atomic spy cases had affected non-Jewish opinion, adding that he thought Jews were far more greatly disturbed than were non-Jews.

Maslow said he felt that one real danger might be a diversion of Jewish energy and attention



WILL MASLOW  
Stand Up And Yell

from real problems — the fight against discrimination, and in behalf of civil liberties.

Maslow came to Indianapolis to address an open meeting of the newly-formed local chapter of the Congress.

### ON THE DEFENSIVE

Discussing the effect of the recent national election, Maslow said that progressive forces would have to redouble their efforts but that for the next two years the fight would be defensive.

He predicted that a key struggle in the more conservative 82nd Congress would be over the issue of immigration. He said the elections had strengthened the ranks of the Congressmen who were opposed to any immigration. He added that he felt the election

has probably doomed the chance of a national Fair Employment Practices Act in the next Congress.

In his talk, Maslow continued the Congress attack on the American Jewish Committee for its participation in the All-American Conference Against Communism.

### THE BACKGROUND

The Congress had severely condemned the American Legion-sponsored Conference for the presence of anti-Semite Mervin K. Hart and his National Economic Council on the early list of participating groups, and for failure of the Legion to invite any anti-Communist liberal organizations, Jewish and non-Jewish.

The AJCommittee subsequently disclosed that it had decided to enter the anti-Red conference in the hope of liberalizing the conference outlook and program.

### THE OTHER REASON

Maslow, commenting on the presence of the AJCommittee in the conference and the reason for its joining, said that an AJCommittee official had said privately that "it would look very bad to have an all-American Conference Against Communism without a single Jewish organization in it."

The Congress official said that such statements were typical of the position which the Congress opposed as a philosophy for American Jews in their struggle to gain and hold the rights of first-class citizenship in all phases.

"The answer to the spread of reaction is for the American Jew to open his mouth and yell, loud, whenever his civil liberties, or the civil liberties or any other American, are threatened," Maslow said.

### JUST NONSENSE

In answering questions from the audience, the Congress official dismissed as nonsense a statement that discrimination by Jewish employers against Jews constituted a real problem in the field of job bias.

He said the Congress had filed complaints in New York with the State FEPC commission on such cases, but added that they were rare and that such discrim-

## NO LAW BARRING JEWISH COUPLE FROM ADOPTING GENTILE, COURT RULES

BOSTON—(WNS)—The law does not prevent a Jewish couple from adopting a gentile, the Massachusetts Supreme Court ruled last week.

The decision was written by Roman Catholic, Justice James J. Ronan.

The case came to the higher court when Mr. and Mrs. Herbert Kracow, of Brooklyn, New York, were thwarted by the Essex County Probate Court from adopting a two-year-old, Stephen Harrington. The lower court guided itself by a recommendation of the Department of Public Welfare to the effect that no such adoptions were being permitted in New York as a matter of policy and not of law. The higher court held there was no law barring a couple of one religion from adopting a child of another faith.

ination was trivial.

Maslow said the survey of all civic defense agencies, now underway, was coming along satisfactorily and that Prof. Robert MacIver, world-famous Columbia University anthropologist, was doing a thorough job.

### SURVEY IN APRIL

The survey is being conducted under the auspices of the Large Cities Budgeting Conference of the Council of Jewish Federations and Welfare Funds and the National Community Relations Advisory Council. The CJFWF represents nationally the 300 local federations and welfare funds which, through allocations, provide the operating funds of the civic defense agencies. The NC-RAC is the national coordinating agency of the civic defense group.

Maslow said he understood that the survey would be completed sometime in April.

## Israel Backs UN On Income Studies

LAKE SUCCESS—Israel joined 37 countries in favoring a United Nations resolution requesting the Economic and Social Council to study and report on the volume and distribution of national income in underdeveloped countries. The resolution passed this week asked that special reference be made to the various income groups and the respective proportions among them, the amounts used by countries to meet their foreign commitments arising from loans and investments, public and private, and the payment of services.

## UJA Starts First Emergency Campaign

NEW YORK (WNS)—For the first time in its 12 year history the United Jewish Appeal this week launched a short-term emergency campaign to raise \$50,000,000 in cash before the end of 1950 to effect the immediate rescue of large numbers of Jews from Eastern Europe, Iraq and Iran whose legal right to leave for Israel may be withdrawn at any time.

In announcing the special \$50,000,000 rescue drive, Henry Morgenthau, Jr., General Chairman of the United Jewish Appeal, explained that the UJA had exhausted the budget allotted for transportation and that unless new funds are realized within the next fifty days it will be impossible to continue large-scale transports to Israel from Eastern Europe and Moslem countries.

## Israel Plans 60,000 Housing Units This Year

TEL AVIV—The Minister of Labor plans to complete at least 60,000 housing units for immigrants by the end of 1951, it was announced here.

These units are to house 85,000 persons now in the camps, as well as some 110,000 newcomers expected to need housing on their arrival in this country between now and the end of 1951.

With the completion of the 60,000 units almost all the newcomers will have been housed, and if budgetary considerations permit the construction of another 10,000 units, the problem of housing the newcomers will have been solved completely.

Refrigeration experts will be trained in Israel's first school specializing in refrigeration engineering, which was opened near Tel Aviv recently.

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# Warn JDA Will Take Action To Meet Allocation Slashes

## Defense Agencies Ready To Run Supplemental Drives 'As Needed'

**National Jewish Post**  
CINCINNATI—A warning that the Joint Defense Appeal will not passively accept cuts in allocations from local welfare funds emerged this week from a JDA conference here.

A comprehensive discussion of recent cuts in allocations to the organization marked one of the sessions Sunday of the fifth annual meeting of the National Council of the JDA, the fund-raising arm of the Anti-Defamation League of B'nai B'rith and the American Jewish Committee. The ADL and the AJCommittee are two major civic defense agencies.

### PLENTY OF CUTS

Point to the warning, made by a spokesman for the JDA, was seen in a report that total allocations to the JDA for 1950 have come to around \$4,000,000, as against a budget of \$6,200,000.

"Commentary," the class magazine sponsored by the American Jewish Committee, has been operating on a smaller budget as a result of the gap between allocations and overall JDA budget, it was reported. The deficit of the periodical has been running at about \$200,000 a year.

Scholarships for Christian ministers at the Hebrew Union College have been cut from four to one, and other cuts in program have been instituted.

### THE 1951 BUDGET

A 1951 budget of \$5,784,321 was adopted here by the 400 delegates from 41 states.

The final meeting elected Sidney S. Moyer of Youngstown, O., as chairman of the JDA National Council. Paul H. Sampliner of New York was elected chairman of the group's executive committee.

Maurice Glinert of New York, re-elected chairman of the group's administrative committee, called on all Jewish communities to contribute to the 1951 campaign of the Joint Defense Appeal "as an indication of their desire to safeguard and extend the traditional democratic liberties."

### MORRIS HONORED

Charles W. Morris of Louisville, who resigned as chairman of the JDA National Council after three years in that post, was awarded a citation to mark his "outstanding service to the American Jewish community," and named honorary chairman.

The POST learned that a supplementary campaign is now underway in Chicago for \$100,000 for the two defense agencies. The campaign among members of the two groups in Chicago was launched with approval of the Jewish Welfare Fund when allocations were judged insufficient.

The JDA spokesman said that the JDA will undertake such supplementary campaigns whenever, in the opinion of the agencies, local allocations are inadequate.

### WANT TO STAY

"The JDA wants to work within the structure of the welfare funds," the spokesman said. "However, there have been too many instances where local funds have closed their eyes to the JDA. There have even been some cases where the JDA was

treated in terms of a kind of nuisance value."

He said that the welfare funds, "if they are to succeed, must reflect the desires of the givers of gift dollars themselves. We don't want to break up the funds but they will break themselves by this kind of policy."

He said that with more than 60 per cent of welfare fund dollars going to the United Jewish Appeal and less than two per cent to the JDA, the JDA had a basis for complaints.

### CAN'T DENY IT

"No one can deny that a very large amount of money comes from JDA supporters," he said, adding that there was strong feeling that the allocations did not reflect that fact.

He emphasized that the JDA intended to do everything possible to continue to remain within the welfare fund structure, under which Jewish organizations have dropped individual fund-raising campaigns and thrown their fund-raising machinery into the annual local campaigns in return for allocations from the overall local collections.

### SERVICES ATTENDED

An innovation in convention procedure was observed this year when arrangements were made for delegates to go in a body to the Isaac M. Wise Temple for services Friday night. On previous occasions, sessions have been suspended for Friday night with delegates left to their own on attending services.

A business session was held Saturday morning and delegates attended an Oneg Shabbat at the Hebrew Union College later in the day.

## Israel Gives Supplies To UN Korea Forces

NEW YORK—Israel's contribution of more than five tons of medical supplies for United Nations forces in Korea was presented to the UN this week by Arthur Lourie, Consul General of Israel in New York. Mr. Lourie made the presentation to Brigadier R. H. R. Parmlinter, UN special assistant for Korea, when the SS. LaGuardia landed at New York harbor from Israel.

## Jew Plays Hitler In Austrian Film

LONDON—The leading role of Hitler in the first American film produced in Austria since the war is portrayed by Luther Adler, a Jew, the Jewish CHRONICLE of London reported last week.

Called "Heil," the film has not yet been completed. The producer also is a Jew, Mort Briskin, the weekly reported. Some extras are former SS officers who provided their own black uniforms.

## Coming Conclaves

### IN WASHINGTON, D.C.

Council of Jewish Federations and Welfare Funds, 19th annual General Assembly, Washington, D.C. Dec. 1-3. United Synagogue of America, biennial convention, Washington D. C., Nov. 15-19.

### IN NEW YORK

National Assembly for Labor Israel, third meeting, New York, Dec. 18.

## Israel Keeps Migrant Center Figure at 50,000

TEL AVIV — Israel's employment program has made it possible to keep the immigrant reception center population down to 50,000 despite the fact that some 13,000 newcomers have been arriving monthly.

Approximately the same number of new immigrants have been leaving the centers for ma'abarot (temporary work camps) and for jobs in cities and towns each month, according to Dr. George Josephthal, head of the Jewish Agency's Absorption Department.

Income taxes collected in Israel during the first five months of the fiscal year totaled \$53,200,000.

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## Hoosier Center Sabbath Plan Rejected By Jewish Soldiers

**National Jewish Post**  
INDIANAPOLIS—Jewish soldiers at a military camp near here last week settled the debate over opening of the local Jewish Center for them on the Sabbath by voting against the idea.

The soldiers were queried last week during a Sabbath service sponsored by the local chapter of the American Jewish Congress

at nearby Camp Atterbury. Services are held each Friday under sponsorship of one of the Indianapolis Jewish organizations.

Decision to make Kirshbaum Center available on the Sabbath for the Jewish GIs was made by a close vote after heated debate at a Kirshbaum board meeting three weeks ago.

### THEY FOUGHT IT

Foes of the proposal argued that such Sabbath use would be the first step toward making the Center generally available to the Jewish community on the Sabbath. All such efforts in the past have been defeated.

Some indication that the soldiers did not want to use the Center on the Sabbath developed from the first Saturday, Nov. 4, on which the program was started. Eight hostesses and representatives of the armed services committee were present for the first Saturday but not one soldier appeared, it was reported.

Merrill Cohen, local Congress chapter chairman, and head of the armed services committee subcommittee in charge of the Sabbath Center program, put the question to the soldiers at the Congress-sponsored Friday services at the camp.

Cohen asked the approximately 75 servicemen at the services whether they would want to come to Indianapolis before sundown. About 20 said they might.

To those 20, Cohen addressed another question: "If you do want to come in, do you want Kirshbaum Center opened for you before sundown?"

None of the soldiers replied they did. Some soldiers said they were opposed because it would desecrate the Sabbath. Others elaborated on that idea and said they did not want to be responsible for such Sabbath violation.

## French Labor Zionists Score Election Victory

LONDON — The Poale Zion Labor Zionists in France scored a major victory last week in elections to the World Zionist Congress.

Poale Zion will send four delegates, with one each for the General Zionists, Group B, the Progressives, Mapam and Mizrahi (religious) Zionists.

The right wing Revisionists and Cherut, political successor to the pre-state terrorist Irgun, failed to win a single seat, the Jewish CHRONICLE of London reported. The Revisionists also failed to win a seat from Belgium.

General Zionists ran well ahead of Mapam in Belgium, where no Labor Zionist ticket was listed. Each of the four Zionist groups will send one delegate. Represented are General Zionist, Mapam, Mizrahi and Mapai.

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## I THINK AS I PLEASE

JEWISH BOOK MONTH FINE TIME  
TO START REAL LITERARY CLUBS

By CARL ALPERT

WE are now in the midst of Jewish Book Month, an institution inaugurated some quarter of a century ago, and sponsored each year by the Jewish Book Council. For all its obvious merits, Jewish Book Month would disappear without a struggle if the Council did not annually publicize and promote it.

Opinions vary as to the efficacy of the annual observance, and within the Book Council itself there has been much soul-searching with regard to goals achieved. What is the purpose of the month? Is it to encourage Jews to read and buy Jewish books? Is it to propagandize Jewish literature among non-Jews? Is it to promote an appreciation of books per se? Perhaps the answer would require elements of all of these aspects, and more.

Whatever general interests the observance may stimulate, there is one tangible and specific result which I would like to see emerge as a result of the heightened interest: a revival of that once popular institution, the literary circle, which flourished in America at the turn of the century.

There is considerable talk these days about study and discussion groups, about classes in Jewish history, customs, Zionism, current events, etc., but books, as such, are either relegated to the category of solitaire, or are subjected to the other extreme of public review, in which a rabbi uses a book as his text, and the crowd is the passive audience. There are a good many splendid books being published these days which lend themselves very well to group analysis and study.

I SHOULD LIKE to see dozens and hundreds of Jewish literary circles spring up in all parts of the country for the purpose of promoting just such collective study and review. Every member of the group should read the selected book of the month. Each would come to the circle prepared to criticize, to defend, to expound views based on the contents. The emphasis should be placed on the personal participation of a maximum number of members; I have little patience with pedantic courses in the classics offered by pedantic instructors. Literate people should not be lectured at; they should be encouraged to read and to think and to express their opinions. It may sound sacrilegious to some, but I believe that a monthly round table discussion on appropriate contemporary Jewish literature will do more to sharpen Jewish loyalties, promote Jewish knowledge and foster the desire for learning than most of the more

formal classes in Bible and Jewish history.

Fortunately, there is no lack of good current books, General Judaica is being published at the rate of more than a book a day in America, and in this vast volume are many titles of significant and challenging content. A few of the volumes which readily come to mind are the following: "The Gentlemen and the Jew", by Maurice Samuel; "In Search", by Meyer Levin; "The American Jew", by Ludwig Lewisohn; "Jewish Survival", by Trude Weiss-Rosmarin; "The Earth is the Lord's", by Abraham J. Heschel; These are all thoughtful and provocative books. Good fiction is relatively



ALPERT

Worker Fired For Holy Day Absence  
Reinstated With An Assist From NJP

By LEWIS N. GINSBURG

National Jewish Post Correspondent

MINNEAPOLIS—(NJP)—A local civic defense official and the National Jewish Post teamed up to obtain reinstatement for an election judge removed from her post for refusing to work on the Sept. 12 Rosh Hashonah primary day election.

Mrs. Jeanne Lucassen of Minneapolis was removed but subsequently restored to the position through the efforts of Samuel Scheiner, executive director of the Minnesota Jewish Council, and the Twin City correspondent for The POST.

Voting officials had informed election personnel who intended to absent themselves from the primaries that they must provide substitutes. Mrs. Lucassen then notified the city clerk's office she was unable to arrange for a non-Jew to act as a substitute judge on Sept. 12.

She was told that a judge would be named in her stead not only for the Sept. 12 election but also, as a penalty, for the Nov. 7 election, as well.

Subsequent checking revealed that Mrs. Lucassen's name had been removed from the eligibility list not only for the two elections but for all future elections. It was at this point that The POST first learned of the case.

The POST stepped in with information previously obtained from an alderman of the city's fifth ward, where the greatest number of local Jewry reside. That information was that civil service election personnel would not be fired for failure to work at the Sept. 12 election.

Mrs. Lucassen, a fifth ward resident, is a civil service employee with a sufficiently high rating for the appointment.

The POST reported on the case to Scheiner, who contacted city voting officials. Within 24 hours Scheiner was informed through the mails that Mrs. Lucassen had been reinstated effective with the Nov. 7 voting.

One day later Mrs. Lucassen received a letter from the city clerk informing her of the reinstatement. She worked at the Nov. 7 election without incident.

BAVARIAN JEWS ASSAULTED  
IN BRUTAL MASS POLICE RAID

MUNICH—Jakob Illar, chairman of the Traustein Jewish community, was struck in the face by German police when he questioned their right to enter his home without a court order, it was reported last week.

A number of other Jews also were manhandled during police raids in Traustein, in the American zone of Bavaria, according to a report by Dr. Phillip Auerbach, head of the Office for Restitution in Bavaria.

Congressman Reports  
Hate High in Europe

NEW YORK (WNS)—Anti-Semitism is so rampant in Europe that "heads of governments take you in a back room and talk to you about it," Congressman Thurmond D. Chatham of North Carolina, declared here on his return from a tour of Europe and the Middle East as member of a Congressional mission.

He told newsmen he observed a rise of anti-Semitism in Scandinavia, Greece and Turkey. Arabs in Iran and Iraq, Chatham revealed, boasted that "as soon as American funds stop going into Israel we'll take it over with all its developments and hydroelectric plants."

Fight Assimilation  
Among Belgian Youth

ANTWERP—A religious youth movement is being organized here in a bid to halt a steady trend toward assimilation by Belgian Jewish youth.

Abraham Pomerantz of Hechalutz came here from Israel last week to organize the new movement, the Jewish CHRONICLE of London reported. Many Belgian youth belong exclusively to non-Jewish clubs and inter-marriage is frequent.

510,000 Migrants  
Have Entered Israel

JERUSALEM—Prime Minister David Ben-Gurion disclosed in a speech to the Knesset (Parliament) this week that since the establishment of the State of Israel in May, 1948, 510,000 Jewish immigrants have entered the country.

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## UAHC Workshop Session Solidly Backs Compulsory Hebrew, More Education

National Jewish Post

CLEVELAND—An unofficial but accurate indication of the notable expansion of intensive Hebrew education in U. S. Reform religious schools emerged at the biennial of the Union of American Hebrew Congregations here this week.

Some 75 participants in a workshop session on education in the larger congregations of the Reform movement indicated that growth.

An informal and impromptu vote on the introduction of Hebrew into the Reform school curricula showed an almost complete affirmative vote. Only two hands were raised in opposition.

On a question of whether the Hebrew should be limited only to the Hebrew in the Reform prayer book, the vote was two to one for more Hebrew. On the question of whether Hebrew should be compulsory or elective, the vote was

about two to one for making study compulsory.

The entire trend of the session was a subject of surprise to many at the convention. Calling for more Hebrew were such stalwarts of classical Reform as the representatives of Temple Emanu-El in New York and others from the larger Reform congregations.

Rabbi Solomon B. Freehof of Pittsburgh was chairman of the session and Dr. Emanuel Gamoran, head of the commission of Education of the UAHC, was workshop advisor, but neither official sought to influence the voting.

There were some rabbis in the group, but the majority of those voting were lay leaders. The sentiment throughout the session was for more Jewish education. Observers said that no Orthodox group interested in Jewish education could have demonstrated greater devotion to the ideal than the members at the workshop.

## Eisendrath Demands Tough Placement Plan At UAHC Conclave

National Jewish Post

CLEVELAND—In a typical fighting speech, President Maurice N. Eisendrath of the Union of American Hebrew Congregations this week demanded full support for a Reform rabbinical placement plan with teeth.

Speaking at the biennial of the UAHC, congregational body of U.S. Reform Judaism, Dr. Eisendrath also urged adoption of a guide for Reform practice and scored the UAHC for refusing to be one of the sponsoring organizations for the National Planning Conference for Israel.

In caustic language, Rabbi Eisendrath called the UAHC "isolationist" and added that he did not believe "we have as yet liberated ourselves entirely from the vestigial remains of (our) isolationist, sectarian past."

### STAND UP

He called on "this great assembly (to) enunciate clearly and unequivocally its determination to play its full role in the main current of Jewish life."

The youthful rabbinical leader was most scathing in denouncing foes of a strong rabbinical placement program. He deplored "the depth of misrepresentation to which some of the lay members of the opposition seem prepared to go" and called their criticisms of the plan "this libel on your commission . . . unworthy of these religious councils."

He described as "grossly in error" those who have "sought to brand a simple plan for orderly pulpit placement as a Machiavellian plot to put all our helpless congregations into the straight-jacket of hierarchical control and rob them of their virginal authority."

**PROPOSE NAME CHANGE** He said the American Jewish He also proposed a change in community was financially able title for the UAHC, asking "what

impels us to cling to this altogether outmoded Hebrew Congregations? We are not Hebrews but Jews and our Hebrew congregations are synagogues. Let us call them such and no longer separate ourselves—even in name—from our brother Jews."

A good part of Rabbi Eisendrath's speech, still in the same fighting tone, dealt with lack of financial support for the UAHC. He called for passage for an amendment raising the per capita tax on congregations to \$10 per member, after reporting on how the UAHC's work was crippled by lack of funds.

### PLENTY OF CASH

"Why can't great historic congregations with their large rosters of unprecedented wealth, even with congregational coffers swelling with surpluses, provide enough funds for the Union to do its work? he demanded. He held rabbis partly to blame in the situation for not giving their congregants a complete picture of the work of the UAHC.

He asked the convention "to endorse and aid in implementing the objectives unanimously adopted by the National Planning Conferences for Israel" and asked the UAHC to "petition our Government for grants-in-aid to Israel."

### CAN BE DONE

He said the American Jewish community was financially able to meet Israel's needs and to also

fulfill its obligations to the American Jewish Institutions.

The American Jewish community has "resources aplenty to oversubscribe Israel's bond drive, the United Jewish Appeal and still build our necessary synagogues, maintain our Union and College-Institute program and yet have millions left over in bank reserves for all the luxuries which we American Reform Jews have come to regard as necessities," he said.

## Synagogue To Air Town Meeting

BALTIMORE—(NJP)—"America's Town Meeting of the Air" will be brought to Baltimore for the first time next March under the auspices of the Beth Tfiloh Congregation of this city as the fourth and final feature of the 1950-51 Beth Tfiloh Forum series.

The well-known radio forum, of which George V. Denny is the originator and moderator, will be broadcast over a nationwide hook-up direct from the auditorium of the synagogue.

The exact date and subject of the program will be announced later.

Home Grown Correspondents  
The National Jewish Post

## Plea For Surveys Of Bias In Colleges Rejected By States

CHICAGO—A proposal for a program to have Indiana, Michigan and Wisconsin set up machinery for state-sponsored surveys of bias in college admission practices was rejected last week at a regional conference on such discrimination.

Delegates from the three states and from Illinois met at the two-day conclave sponsored by the American Council on Education, with the cooperation of the Anti-Defamation League of B'nai B'rith. The ADL is a major U.S. Jewish civil defense agency.

### SEEK BIAS END

All institutions of higher learning in the four states were urged to "engage in a self-audit of their policies and practices" to discover "areas of discrimination or practices and areas in which promising progress has been made in removing inter-cultural misunderstandings and contentions."

Agreement on that recommendation was reached in separate meetings by each of the four state delegations.

A total of 175 presidents, deans and registrars, representing about 75 midwest colleges and universities attended the meeting.

The delegates also decided on reiteration of the principles of the national conference of discriminations in college admissions held here a year ago.

### DIGNITY OF MAN

That policy urged all educational institutions to re-examine all policies "in the light of the dignity of every human being and his right of equality of educational opportunity."

The rejected resolution was introduced at the closing session by the delegation from Illinois, which has set up machinery for

such state-sponsored surveys on bias.

Involved in the Illinois program are state commissions with power to subpoena witnesses and make recommendations to the legislatures.

### NOT ENOUGH

The opposing delegations argued that they had not had enough time to consider such a proposal. The Illinois delegation responded with a recommendation that the other delegations consider such action at future state meetings.

It was decided that in the meantime, Illinois would proceed with its proposal to instruct a temporary executive committee to take steps to produce such a commission.

The conference asked the American Council on Education to continue its financial support for future regional and state meetings on discrimination in higher education.

The Israel Government has succeeded in establishing a General Labor Exchange in Nazareth consisting of representatives of all three Arab political and labor groups, who formerly operated individual exchanges. A general exchange is to be opened soon in Jaffa.

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## NAMES IN THE NEWS

### HERE'S ONE WARREN AUSTIN WOULD LIKE TO FORGET ABOUT

ALL REMARKS made at meetings of United Nations committees are recorded since delegates sometimes charge they have been misquoted. Here is a bit that WARREN AUSTIN, chief American delegate to the United Nations, has been trying in vain to get deleted from the official record. Israeli and Arab delegates had been engaged in sharp debate, much to Austin's annoyance. His patience exhausted, Austin turned in exasperation to the rival delegates, and demanded, "Why can't you be reasonable and approach this thing in a true Christian spirit?"



AUSTIN

### The Name Erased

The march of time in Jewish life was noted mournfully for its effect on the fame of ISRAEL ZANGWILL, masterful reporter on Jewish life. The mourner was BERNARD CHERICK, director of information and organization of the Hebrew University. Cherrick, speaking at the Friday Luncheon Club at Johannesburg, South Africa, said that in the 24 years since the famous Yiddish-English writer's death, he had been almost forgotten. The Bar Mitzvah present today, said Cherrick, is usually a fountain pen, but it used to be, almost as invariably, a book by Zangwill.

### The Challenge Noted

Bravely tackling the growing impact of television viewing on

Friday night service attendance, Rabbi W. GUNTHER PLAUT of Mount Zion Hebrew Congregation in St. Paul, offered a thought to his congregants. Writing in his Temple Bulletin, Rabbi Plaut conceded that it was easier and more entertaining to stay home and watch video. He insisted, however, that he expected his congregants to measure the comparative values of TV watching as against those of presence at synagogue services. In those terms, he felt confident, the stronger appeal would be the services.

### The Charge Rejected

Taking up the case of pro-Nazi charges hurled at singer KIRSTEN FLAGSTAD, her concert manager MARKS LEVINE bluntly denied that the Norwegian soprano had ever sung in Germany or any Nazi-occupied country. Writing in the current issue of "Etude" magazine, Levine said that the soprano has visited countries vastly more damaged by the Nazis than was the United States but that this is the only country in which she has been the target of criticism. "I am a Jew," Levine declared. "It would be impossible for me to associate knowingly with anybody who direct or indirectly contributed to the Nazi and fascist nightmare of the period from 1939 to 1945. In this case, my conscience is more than clear."

### The Friendly Spirit

An autograph hunter who combines persistence and politeness got something of a surprise from SERGE KOUSSEVITSKY, noted concert conductor during the latter's recent tour with the Israel Philharmonic in the Jewish State. The autograph hound rushed up to the conductor just as Koussevitsky reached the exit at the Jerusalem auditorium. He bowed to the world-famous musician and greeted him politely in English with "Good evening." The conductor replied with a pleased smile and a booming "Shalom." The young man was so surprised that he forgot to ask for the autograph.

### The Notable First

A Jewish woman was elected mayor of a U.S. city for the first time in American history in the recent elections, World Wide News Service reported. Mrs. KATHERINE ELKUS WHITE, a Democrat won the post of mayor

## Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, NOV. 19 — A special program reporting on the laying of the cornerstone of the House of Living Judaism, new home of the Reform Union of American Hebrew Congregations, on the "Message of Israel" program, 10 a.m. EST, ABC.

FRIDAY, NOV. 24 — Rabbi Jay Robert Brickman of Temple Israel in Staten Island, speaking on "Faster In the Slow Lane," last in a series of four sermons presented under auspices of the Synagogue Council of America on the "Faith in Our Time" program, 10:15 a.m. EST, Mutual.

of Red Bank, N. J. She was also the first Democratic mayor of Red Bank in the last 20 years.

### With the Rabbis

Rabbi JACOB MUSHKIN will be installed as spiritual leader of the Kinsman (O.) Jewish Center Nov. 19.

Rabbi PAUL R. SIEGEL has been installed as spiritual leader of the Belmont-Watertown Jewish Community Center.

All denominations of Rochester, N.Y. Jewry attended the inauguration of Rabbi SAUL C. FRAMOWITZ as rabbi of Congregation Beth Hamedrosh Hagodel synagogue.

Rabbi SOLOMON SHOULSON, who recently returned from a year's study in Israel, has been named to the pulpit of the Tree of Life Synagogue in Ellwood City, Pa.

### Jewish Braille Group Plans Hebrew Study

NEW YORK (WNS)—The Jewish Braille Institute of America has established a special department to develop the study of Hebrew and Yiddish Braille literature, it was announced there by Leopold Dubov, executive vice-president of the organization.

The new department will enlarge upon the work already done by the Institute in Hebrew and Yiddish Braille. A Yiddish "Talking Book" is being developed for the adult Yiddish-speaking blind who are too old to learn Braille, Dubov disclosed. The new department will be headed by Dr. Michael Geffner.

Cotton piece goods and underwear are now being made at a new \$250,000 Sewing and Knitting Plant at Kfar Saba, near Tel Aviv.

## REPORT FROM HOLLYWOOD

### THREE REASONS FOR JOLSON RITES AT HOLLYWOOD'S TEMPLE ISRAEL

By SIMON WINCEBERG

THERE seem to be some minority opinions, in the Yiddish press as well as in Hollywood, on how far one could agree with George Jessel in describing Al Jolson as "a good Jew." Probably of more specific interest at the moment, however, and easier to account for, are the reasons for Temple Israel of Hollywood having been chosen as the scene for Jolson's funeral service. According to De. Max Nussbaum, rabbi of Temple Israel, there were several:

The last Mrs. Jolson had been present at the funeral services for the singer's father some five years ago at the old location of Temple Israel, and she insisted on the same temple and the same rabbi.

Among the Columbia Pictures executives who were close friends of Jolson was Irving Briskin, vice president of Columbia, and the current president of Temple Israel.

Jolson's personal affiliation with the temple had been in the field of availability, particularly in the early 40's, when he repeatedly donated his services to some of the midnight shows the temple was then sponsoring to help finance itself.

A PREVIOUS REPORT IN THIS SPACE, with uncharacteristically loose regard for vocabulary, created the erroneous impression that Jessel's brief parting remarks at the Jolson service, rather than Dr. Nussbaum's 25-minute address, constituted the eulogy.

Since then, requests from newspapers all over the country for copies of Dr. Nussbaum's eulogy, have made it necessary to get it mimeographed. Letters from Jews and non-Jews, who were impressed by the dignity of the arrangements and the service, have been received by the Temple in such quantities that Dr. Nussbaum feels inclined to consider it something of a "Kiddush HaShem."

IN a large envelope, which subsequently was used to carry my design for a Chanukah cover to "The Jewish Horizon," I have, to my embarrassment, just found a crumpled and hitherto unnoticed dossier on Luther Adler, which Sam Arbarbanel, then handling the publicity for a picture named "M" had enclosed among some stills of David Wayne as a glowering sexfield.

Adler, who plays an alcoholic lawyer in this remake of one of the classics of the German screen, is characterized in his little thumbnail biography as a man who is "never happy unless he's juggling at least half a dozen projects."

Among them: "Harold Clurman, an old associate of Adler's from the Group Theater, has an Adler project in his well-stocked briefcase. Plan is for Adler to go to Israel this winter to star in a series of adaptations of best American dramas for the Israel Broadcasting Company."

Luther, the son of the great Jacob Adler of the New York Yiddish stage, began his stage career at the age of 17 in a Yiddish version of "The Merchant of Venice," in the same character his father had once created in the same theater. In London, as the star of "Golden Boy," he had the fairly unique distinction of being the first actor, American or otherwise, ever to have been invited to address the House of Commons. An ancient rule which forbids "actors, vagabonds and thieves" to speak there, was waived in his case.

FOR one of the most refreshing understatements of the season, I cannot refrain from quoting an editorial in "Moriah," a scholarly and provocative little publication, which appears bi-monthly at the hands of the Agudath Israel Youth Council of Upper Manhattan. "The styles of Broadway and Hollywood," the periodical suggests, "are very often not in conformity with the dictates of Kadishim thiyu ('Holy shall ye be')."

IT looks fairly certain that John Garfield will go to Israel this spring, to star in the Preminger-Diener production, "A Candle for Ruth." Garfield, this month, has also been mentioned alongside Ezio Pinza as one of the attractions of a banquet for L.A.'s University of Judaism.

### Winter Homes Sought For Migrant Children

JERUSALEM—A campaign to provide homes for immigrant children during the winter months has been launched throughout Israel. Organizations, institutions and representatives of all phases of the country's life are cooperating to accommodate

some 10,000 children between the ages of 5 and 12 who are still living in reception camps and maabarot (temporary immigrant work settlements).

Registration centers have been opened in various parts of the country, and in the camps and maabarot parents willing to send their children to towns or establishments are signing up.

### DELICATESSEN FOR SALE

Delicatessen and general store in important midwest city for sale due to sudden death of owner recently. Price including inventory under \$5,000. Wealthy widow will sacrifice. Write Dept. 855, National Jewish Post, Box 1633, Indianapolis, 6, Ind.

During September 1,956 persons in Israel worked less than two weeks in the month as compared to 3,129 in August and 6,748 in September of last year. There were 18,320 job-seekers during September 1950 as compared to 22,684 during August.



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## WOMEN'S VIEWPOINT

### FAMILY OF FIVE TOTS NOWADAYS IS SUBJECT OF ADMIRING COMMENT

By HELEN COHEN

TOTTINGS of our trip:

Rolling through Alabama on a Sunday morning, we tuned in on what sounded like an old-time revivalist preacher, one who works himself up into a frenzy as he rants along. The only incongruous note in all the sound and fury was the words that came forth—all reasonableness and light; they would have fitted beautifully into a speech by any liberal religious leader: Men should love one another, help their neighbors, live righteously.

Perhaps the preacher was afraid his listeners wouldn't understand him if he matched his delivery to his words.



AFTER FOUR YEARS, you should have seen me shine as the family gathered its long absent member to its bosom. The breadwinner in the Cohen household might just as well have been a piece of furniture for all the attention he received that night. The next day of course things returned to normal. When the family wants to know, was I going to lose some of the weight I had put on, and why didn't I do something about my hair, and for heaven's sake, go put on some lipstick.

SELF-CONSCIOUS JEWS, in a hurry to slough off any language or cooking habits except that which is "American," might take a second look at the large Latin population of Ybor City, a section of Tampa. Ybor City obviously doesn't believe that the theory of the melting pot includes abandoning its favorite Spanish and Italian dishes. From humble beginnings some of its restaurants have grown, in the last decade or so, to be widely renowned establishments, on the order of the New Orleans French Quarter. And on the language angle, I was rather shocked—when we passed one of the neighborhood movies which I frequently attended as a child—to see that it now features only Spanish language films.

YOU CAN SEE HOW FAR we have come from the days when our grandparents considered it a normal thing to raise a family of 10 or 12, when I tell you that we were the object of admiration because of our five, although one woman wondered if we had wanted all of them. Well, we seem to be willing to keep them, even if there have been occasions when we considered giving them back to the Indians. One compliment that was really a compliment was the time a mother told her married daughter that she hoped she would look as well as I do after she had five children. That mother, a stunning beauty in her youth and now grown even lovelier, is my cousin Peg, and if I look twice as old when my oldest has reached the chuppah, I'll be satisfied.

I SEEM TO EVOKE ALL KINDS of reactions from our readers. There was the woman who felt there ought to be a Mechtzah (separation in the synagogue) within the mechtzah to keep out people (meaning me) with unclean minds. On the other extreme is my mother, who showed one of the columns to a non-Jewish neighbor with the explanation that I was (Heaven preserve me) an authority on women.

A NEW COOKING CLASS for teen-age girls was in the making at Tampa's Rodolph Sholom synagogue when I left to return north. The girls had asked for the class themselves, I was informed, because the boys in the Youth League had organized a basketball team, and the girls wanted to have a project, too. Not only that, they wanted to prepare foods to serve the boys after their cage sessions.

A few years ago you might have expected those same girls to insist on their right to form an equivalent basketball team of their own. These young ladies are wiser. Let the boys shine on the court and adjourn later to partake, as their reward, of delicacies prepared by the girls' own hands. Much better preparation for life.

A WORD ABOUT RODOLPH Sholom's rebbetzin. There are probably other wives of rabbis who give of themselves unstintingly to assist their husbands, but there can't be many who equal the industry, verve and ingenuity of Debby Wernick.

## YOUR NAME

Conducted By  
N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Braunstein  
Botnick

Clare Braunstein, 669 E. 5th St. Brooklyn, writes:

I would appreciate some information on my name. My parents came from Roumania.

BRAUNSTEIN is a metronymic, a family name commemorating the forename of a matriarch named Breine or Braune.

The word "stein" was added for euphony, since longer names were considered more aristocratic. A great many Jewish family names are similar metonymics designed to honor an outstanding lady of the tribe. The Jewish historian and journalist Menachem Braunstein was a native of Jassy, Roumania, and may have been a member of your family.



★ ★ ★

Mrs. Joseph Botnick writes: We would like to know the meaning of my husband's family name. His parents came from Bessarabia, in the vicinity of a town called Nishkon.

BOTNICK is a trade name derived from an ancestor who was either a maker of ladies shoes (botinka) or a manufacturer of tubs or other receptacles made of hollowed wood, such as canoes, troughs, pails, etc. The Russian name would be Batnik. The inserted "c" indicates some German connection. One of your husbands' ancestors may have passed through Germany where a "c" is always placed before a final "k."

Not at all! These are not special cases at all. YOUR name too has a fascinating history growing out of your membership in a great people. Find out what YOUR name means by writing to Mr. Pearlroth, care of The Post. Be sure to include something about your family history.

## What Foods These Morsels Be

★ ★ ★

SOMETHING unusual this week in the way of a main dish—sweet and sour tongue, dressed up with almonds or potatoes.

### SWEET AND SOUR STEWED TONGUE

#### Number 1

- |                       |                                  |
|-----------------------|----------------------------------|
| 1 fresh beef tongue   | 1 tablespoon fine-ground almonds |
| 2 cups tongue liquid  | 3 cloves                         |
| ½ teaspoon salt       | 2 tablespoons raisins            |
| 1 tablespoon fat      | ¼ cup brown sugar                |
| 1 onion, chopped fine | 1 tablespoon molasses            |
| 1 tablespoon flour    | juice of 1 lemon                 |
| 1 stick cinnamon      |                                  |

Stew the tongue according to directions in recipe for Stewed Fresh Tongue. Slice the tongue. Add salt to 2 cups of liquid in which tongue was cooked, and heat until hot but not boiling. Heat fat in pan, add onion, and let brown slightly. Set onion aside. Stir flour into hot fat, and let cook until the mixture bubbles. Gradually add hot tongue liquid, and let simmer, stirring constantly, about 5 minutes or until mixture is well blended and thickened. Return browned onion to mixture, add almonds, cinnamon, cloves and raisins, and mix well. Blend brown sugar with molasses and lemon juice, and add to mixture. Let simmer, stirring constantly, about 10 minutes, or until well blended. Taste, and if desired add more salt, sugar and lemon juice. Add sliced tongue, let simmer only until heated thoroughly, and serve immediately in the sauce.

#### Number 2: With Potatoes

- |                        |                      |
|------------------------|----------------------|
| 1 fresh beef tongue    | salt and pepper      |
| 2 cups stewed tomatoes | 2 cups tongue liquid |
| juice of 1 lemon       | small potatoes       |
| ¼ cup sugar            |                      |

Stew the tongue for two hours according to directions in recipe for Stewed Fresh Tongue. Remove tongue from liquid, peel off outer skin and trim off root. Place in roasting pan. Mix tomatoes, lemon juice, sugar, salt and pepper. Taste the mixture, and if desired add more lemon juice, sugar and salt. Pour over tongue in roasting pan, and add 2 cups of liquid in which tongue was cooked. Peel small potatoes, and arrange in liquid around tongue. Cover pan, and let cook in oven at 300 degrees for two hours or until tender. Turn tongue once, and baste occasionally.

#### Number 3: With Cranberries

- |                          |                           |
|--------------------------|---------------------------|
| 1 fresh beef tongue      | ¼ cup melted chicken fat  |
| 1 cup tongue liquid      | 1 tablespoon whole cloves |
| 1 cup stewed cranberries | ½ lemon, sliced           |
| 1 cup brown sugar        |                           |

Stew the tongue according to directions in recipe for Stewed Fresh Tongue. Slice the tongue. Mix 1 cup of the liquid in which tongue was cooked with remaining ingredients, put in pot, add sliced tongue, let simmer only until heated thoroughly, and serve immediately in the sauce.



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## Not Fear or Love of God

THE age of enlightenment has made the mysterious working of nature schoolroom topics for the third and fourth grades. The new outlook has brought also a feeling on the part of the intellectual and the pseudo-intellectual that to consider worship of God from anything like a "fear" standpoint is almost medieval.

This misconception of the Jewish attitude toward God has left religion and its field of operation, especially in the less fundamentalist groups, almost bereft of weapons. It has practically emasculated religion and made it into something closely akin to social studies.

Even in the ghetto days with its many corruptions of true Judaism, the fear of God was really an attitude of awe, and the true Jewish attitude was really love. Fire and brimstone religion was non-Jewish. While the demands of Judaism were great and fear of the Lord was strong, this fear had nothing to do with eternal damnation and other purely Christian concepts.

If Judaism never went to the extremes of Christianity, and if the emphasis was on love and reverence of God, then the reaction from the fire and brimstone, and eternal damnation theology—which has put many non-Jews into the camp of the agnostics—has no reason for existence in the Jewish group. It is therefore unnecessary for our rabbis to play down the

fear and reverence of God as if this were a dark age concept with no validity today.

The perils of life have evoked religious responses in the human being. This is a legitimate reaction. With living in these days even more perilous than in the past, there is good reason for our rabbis to emphasize in their preaching the shortness of our stay on earth, the ephemeral character of our worldly blessings, the threats of illness, and of sudden death by man-made machines.

The POST is not recommending that the approach of love to true religious inspiration be junked; it is only suggesting that it be reinforced with consistent messages about daily occurrences which make every human being feel less than fully reliant upon himself in the working out of his destiny.

This is in good Jewish tradition. The prophets continually used these themes to strengthen and give impact to their messages.

Return then to the true Jewish attitude toward God—love of God and fear of God. Neither need be over-emphasized at the expense of the other. It is when one is neglected and the other stressed that Judaism and its outlook toward the Maker of the universe become strange and strained and un-Jewish.

## Positive Work Is Winning Out

IT may not be an altogether fair comparison but generally an accurate and important lesson can be drawn from two conventions this past week.

The first was the meeting of the national council of the Joint Defense Appeal of the Anti-Defamation League of B'nai B'rith and the American Jewish Committee. This convention in Cincinnati drew the slimmest attendance of almost any national convention in years.

A second convention, the biennial of the Union of American Hebrew Congregations (plus three or four Reform affiliates) in Cleveland drew not only one of the largest attendances in its history, but an enthusiastic attendance as well.

The inference is that positive work in the Jewish community is gaining recognition. The biennial took definite steps of utmost importance to liberal Judaism and thereby to the Jewish community of the United States.

The JDA convention, while doing necessary work, is of a defense nature. When the national JDA council was formed in St. Louis several years back, an overflow attendance from all parts of the U. S. showed up.

To repeat, the comparison may not be altogether fair. The biennial draws on more than 100,000 families and is held every two years, but the general observation, The POST feels, is well warranted.

## Why Mr. Plough Is Building In Israel

THERE are enough good things to report about Israel without having to go as far afield as in the case of one news story in last week's POST.

It could be true that the Plough Co., of Memphis, Tenn., makers of St. Joseph aspirin among other medicinal products, chose Israel over Egypt for their middle east factory because of "the much higher scientific standards and trained personnel" available in Israel, as The POST reported.

But you would have a hard time convincing anyone in Egypt that this was true. Even many Israeli would agree with this editorial that there were more compelling reasons for the choice of Israel.

Abe Plough is a leading Memphis Jew, a liberal contributor to the local Jewish drive, and obviously he is building the factory in Israel for reasons which many other American Jews should find compelling for the same reason. That reason is to help the infant state get established industrially.

If Mr. Plough's kindly impulses toward Israel provide him with a market of millions of people in the Middle East for his products and he realizes ample profits, so much the better. But it is to be doubted that Mr. Plough's strongest motive was anything but a desire to help Israel, and as far as this editorial writer is concerned, that is quite enough.

## Don't Overlook the Talking Birds

THE Synagogue Council of America should not overlook the possibilities of the London talking birds, which briskly carry out orders given in Yiddish.

Think of the overflow attendance at synagogue services if, instead of a book review by the rabbi, Snowy and Joey were to perform.

Then, too, the incidental effect of the bird's program at services might provide the sort of shock treatment the Jewish community needs. Synagogue-goers would catch the open inference that they had been attending services not to pray, but to be entertained.

If the Synagogue Council does not use this suggestion, certainly the Zionists or B'nai B'rith would pay handsomely to have the feathered guests on their platforms.

We might even recommend the birds to the American Council for Judaism. Still, even if the birds could be taught to respond to whatever the term is in Yiddish for disloyalty and treason, someone like Rabbi Elmer Berger or Lessing Rosenwald would have to explain that the birds did not mean all Jews nor all Zionists—only those Jews who are not members of the Council.

## THE EDITORS CHAIR

FOR THE TWO WEEKS I was in Miami Beach, some hoodlum named Ben Cohen had his name plastered all over the papers. First, he wanted an indictment quashed against his S and G syndicate (gamblers); then he tried to intimidate a reporter for the local daily named Sosin, I think. Finally he was indicted himself and made a lot of brash accusations against the prosecuting attorney.

I took all this in stride, precisely as though Cohen was was some Irishman and I was a resident of a distant planet. Miami Beach is so all-pervasively Jewish that I felt almost as secure as in my own home.

Nothing disturbed this indifferent attitude of mine until a meeting with the very last person I saw before leaving Miami. He was an account executive in an advertising agency. Although I talked to him less than 10 minutes, I don't think I've ever met anyone with less prejudice. He explained later why he thought there was so much animosity toward the Jews of Miami (he didn't limit it to the Beach) and his explanation showed not only that he had studied the problem deeply, but also that he himself was as free from prejudice against Jews as say the president of the National Conference of Christians and Jews.

The first statement the advertising man made shocked me. He said he had never met more prejudice against Jews than he found in Miami Beach. His next statement imbedded itself deeply on my mind; it was one of those dramatic comments you don't forget:

"I put people in jail in Germany (he evidently served with the Army in Germany) for saying less against the Jews than I hear everywhere here."

He explained that he tried to argue with these people but found it useless. I got the impression that he had about given up trying and that many of these biased persons were among his own friends.

Normally I would have tried to explain the situation because I guess that as a publisher in the Jewish field, I would be regarded

by some as more or less of an expert on such matters. But this fellow explained it himself. He said the Jews of Miami Beach were peasants from Europe suddenly transplanted to a land of golden opportunity. Their native shrewdness and their persistence in trading had enabled them to amass wealth. They were nouveau riche, not Jews, but nouveau riche of any religion or any group.

The fellow had to rush out to lunch at that point, leaving me with the feeling that I liked him immensely and regretful that I was on my way back north and couldn't see him again. I've written to him (he is a member of Rotary and wanted to read the survey we made on exclusion of Jews from the fraternal group in some areas) and I hope to see him on my trip to Miami Beach next year.

I only wonder if the civic defense agencies around Miami realize how much anti-Jewish feeling there is in the area. Maybe they do and maybe they don't.

## Israel Overcoats On Sale In U. S.

NEW YORK — Hand-tailored men's cashmere and wool overcoats made in Israel are now on sale in the United States.

A shipment of several hundred winter-weight coats, first of their kind ever to reach the American market from Israel, were flown here from Jerusalem by Trans World Airlines, to reach retail stores in time for the winter season.

The coats are of two types—a mixture of cashmere and wool and all-wool—and were hand-made by Heilig and Company of Jerusalem whose tailors had practiced their trade in Europe for many years. The Company is one of the leading men's clothing manufacturers in Israel and recently enlarged its factory to give employment to new immigrants.

Razor blades valued at \$250,000 were exported by Okava, Ltd. of Rishon Le Zion near Tel Aviv during the past 10 months.

## Portion of the Week

### VAYETZE

PARSHAS VAYETZE. Gen. 28:10—32:3. Hapthara Hosea 12:13—14:10. And Jacob went out from Beersheba and came to Haran and there he rested. During the night a splendid vision came to him. He dreamed that a ladder reached to the very heaven and heavenly messengers ascended and descended on it. Our rabbis felt that thus Jacob dreamed a dream of prayers and he was rescued from the wrath of his brother. On his travels, Jacob came to Haran, to visit his kinsman Laban, the son of Nahor. There he met Rachel, whom he grew to love. In order to call her his own, he had to serve 14 years as a herdsman, since it was the custom of Haran that the first born had to be betrothed first. So Jacob served seven years for Leah and continued to serve seven years for Rachel. Yet the outcome, though happy for Jacob, is typical of a family quarrel. Laban tried to take all advantages of Jacob who also employs smart moves, to come finally on his own. A covenant between the two ends all further discussion. The story of Jacob's servitude is reflected in the opening verses of

the Haptharah. Hosea is the Prophet of the decline and fall of the Northern Kingdom. He reflects the prosperity, luxury and idolatry of the rule of King Jeroboam II. Hosea's soul is full of sympathy and love for his people and he warns them there is still time to return to God and repent their transgressions.

—Rabbi Frank Rosenwald

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GABRIEL COHEN  
Editor and Publisher

BEN GALLOS  
Managing Editor

ROBERT GOLDBERG  
City Editor

Friday, November 17, 1950

## Calendar

Chanukah, First day — Dec. 8  
Chanukah, Eighth day — Dec. 15  
Chanukha Osher B'Shevat Jan. 15  
Purim — March 23  
Passover, First day — Apr. 11  
Passover, Eighth day — Apr. 18  
Lag B'Omer — May 10  
Shevuos, First day — June 10  
Tisha B'Av — Aug. 11  
Rosh Chodesh Elul — Sept. 1  
Rosh Hashonah, First day Oct. 1  
Yom Kippur — Oct. 10

Letters should be brief and to the point, and written on one side of the page only.

## Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

### Reader Urges Discussion of Stand Of Non-Orthodox on Basic Issue

Editor, National Jewish Post:

Letters to the POST from representatives of the four wings of Judaism have caused me and many of my acquaintances to become very interested in what each group stands for. As we get the picture, the groups are in agreement upon the moral and ethical precepts of Judaism. However, the groups differ a great deal as to what else each believes is essential in Judaism. They feel that there are many areas of difference between the groups, such as their attitude toward G-d, their attitude toward observances, etc.

However, in the final analysis, basically the Orthodox are in one category, and the other three groups are in another category. The factor which distinguishes the Orthodox from the other three groups is that the Orthodox believe, and the others do not, that all Jewish laws consisting of the 613 Mitzvos must be strictly accepted. The Orthodox believe, and the other groups do not, that Jews have been commanded by G-d to observe all of the laws. They believe, and the others do not, that G-d on Mt. Sinai explicitly set forth the Mitzvos to Moses. The Orthodox feel that since the laws are G-d given that the reasons for some of them may be beyond human comprehension. They believe that all the laws have reasons for being, and that the laws as well as the reasons are eternal. Of course, one is not excommunicated from Orthodoxy because of not observing all of the laws. In fact, probably no one has ever observed all of them, although the Orthodox should strive to observe all of them. The important idea is that an Orthodox Jew accepts all the Mitzvos as being G-d's laws, and feels commanded by G-d to observe them.

Many of the Conservative, Reform, and Reconstructionists believe that varying numbers of the Mitzvos should be observed. However, they do not believe that G-d explicitly set them forth nor that they are commanded by G-d to observe all of them.

Their observances are based upon their personal convictions regarding the importance of the various laws.

As we all know, there are many intelligent and enlightened persons in all four groups. There are many such persons who have adequate backgrounds in Talmudic learning and yet these persons are not Orthodox. Yet many Orthodox will invariably accuse such people of being ignorant and of not having an adequate background. In the same manner, intelligent and enlightened Orthodox Jews are accused of being ignorant, stubborn and unenlightened. For Jews, all of whom should be so completely aware of the importance of tolerance, such low level battle is indeed shameful. Obviously there are intelligent persons in all four groups, all of whom have honest and enlightened, but yet very different convictions.

What I for one, and many of my acquaintances would really like to hear from these people of conviction is an expression of why they believe or do not believe that the 613 Mitzvos were explicitly set forth by G-d. We do not feel

that the "burden of proof" is on any one group any more than on another, and we understand that actual proof is not possible. We would like the kind of approach which one might present to an intelligent prospective member who has an open mind on the subject. We would particularly like to hear this kind of approach from Rabbis, Yeshiva and Seminary students, and other persons of conviction from all the groups.

We imagine that many volumes have been written that deal with this subject. We would appreciate any such citations. We also realize that many persons of conviction will not feel that they can adequately express themselves on the subject in a letter of reasonable length. However, we wish they would try. Perhaps their discussion could be limited to an outline of the few most convincing factors or perhaps just one factor or some personal experience or experiences which have influenced their thinking. Personal experiences should be particularly interesting.

P.S. If anyone does respond to this letter, directly to the POST, the writer would greatly appreciate receiving copies.

MELVIN GOLDENHERSH  
904 Spivey Building  
East St. Louis, Illinois

Ed. Note: While The POST applauds such reasonable bids for clarification of differences, we have one plea to those who will be moved to reply: PLEASE keep it short. B.G.

### NO CONSERVATIVE OR REFORM TEMPLES IN ISRAEL; BIG LIE STUNT CHARGED

Editor, National Jewish Post:

In your Oct. 6 issue, a Reform rabbi, S. B. Brav of Cincinnati, states, "Rabbi M. M. Poliakov states logic but sleazy logic in trying to apologize for the failure of Israel to give its Liberal congregations and rabbis religious freedom."

The views expressed by many Reform and Conservative rabbis from their pulpits and in their editorials and statements in the various Anglo-Jewish weeklies of this country on the question of religious freedom in Israel betray symptoms of confusion and insecurity in the non-Orthodox ranks. Some rabbis have betrayed instances of muddled thinking due to aroused feelings, some are innocently spreading a distortion of the truth; and some may be guilty at this stage of deliberately beclouding the issue of religious freedom in order to attack Orthodoxy in Israel.

It is about time that the truth be admitted that there is not even one synagogue in Israel that cannot definitely be classified as Orthodox but as Conservative. There is also not even one Reform congregation in Israel whose adherents accept the Reform ideology. A member of the Rabbinical Council of America searched in vain for a non-Orthodox synagogue. He heard of a Reform congregation. He visited it and found that everything was conducted in accordance with strict Orthodox tradition. The only thing "Reform" was that the rabbi preached in German. Members of Reform and Conservative temples who have recently returned from Israel have inquired about finding non-Orthodox synagogues in Israel. They could not find any and did not hear of any. The Jeshurun Synagogue in Jerusalem, built over 20 years ago by the United Synagogue of America, is strictly Orthodox. The Chief Rabbi, Dr. Herzog, at times preaches there.

The Reform and Conservative critics say explicitly or imply that there are Reform and Conservative temples in Israel. This is absolutely not true. This BIG LIE is being too often repeated. The Israeli see no sense in the ludicrous arguments of the aforementioned rabbis. Those in Israel who may object to an Orthodox wedding want a civil marriage—not a so-called Conservative or Reform wedding. I recommend the article "Religious Freedom in Israel" by Arnold Miller in the September issue of "The Jewish Horizon."

Some Reform and Conservative

rabbis are astonished at the muddled thinking of many of their colleagues and the sin of some who may be resorting to the Big Lie technique.

I want to direct the following matter to many Conservative and Reform rabbis: "During the past 20 years many of you have lent your names as rabbis to the cause of the Histadrut, but not to Hapoel Hamizrachi. What have your particular movements done to win adherents among the non-religious and irreligious elements in Israel? If you believe your type of Judaism can be transplanted in Israel, you have a vast field to work in. If and when you win followers and form congregations, then your arguments for religious freedom will carry weight. As far as the situation now is concerned, your critical statements are only words, inflated words, without substance."

RABBI M. C. KATZ  
St. Paul, Minn.

### Jews In Hungary In 15th Century

BUDAPEST (WNS)—A fifteenth century manuscript, recently discovered in Hungary, proves conclusively the existence of a Jewish community in the northern part of the country during that era, according to a report by Prof. Sandor Scheiber, director of the Rabbinical Seminary of Budapest.

The report, dealing with several medieval Hebrew manuscripts recently unearthed, tells of the finding of a fragment of a Machzor, dating back to the 1500's printed on parchment. The four pages of the Machzor were found inside the binding of a book of commentaries on the Book of Proverbs, by Rabbi Isaac ben Issachar Beer. The scrolls are being kept in the library of the Rabbinical Seminary of Budapest.

### New Type of Co-op Planned for Israel

TEL AVIV—A new type of cooperative industrial village will be built for immigrants skilled in various trades, who have some financial means.

The villages, to be established on land near Holon south of Tel Aviv, will be settled by 2,000 families from Western Europe and the United States.

### SAYS INNOCENCE OF RABBIS ABOUT STALIN FRONT GROUPS HARD TO TAKE

Editor, National Jewish Post:

If a rabbi in Israel can't smell Stalinism there is something the matter with him. Who doesn't know that the so-called National Council of the Arts, Sciences and the Professions is a Stalinist front—a most fraudulent one? I call it that because it has been perpetrating a fraud on innocent liberals who have not yet learned to smell Stalinism. But rabbis should have learned by now.

I happen to know two gentlemen, who now hold directorships in Hillel Foundations, who lectured under the auspices of a Jewish Communist front and thus snared innocent Jews to these lectures. The title "rabbi" kept these innocent victims from suspecting. In one case when a neighbor of mine asked pointed questions at such a meeting, he was roundly abused by the rabbinical speaker (I am not referring to the gentleman in your news item).

It is time that rabbis in Israel stop giving aid and comfort to the enemies of both America and Israel. Do these rabbis know about the anti-Semitic museum in Bucharest—a place dominated by Stalinists?

To help the communist party line under the guise of misguided liberalism may be all right for poor deluded business men who have no time to study such matters. But rabbis, and leaders of Jewish youth at that—well, it bears looking into. The sooner the better.

OSCAR LEONARD  
Harmon-on-the-Hudson

### Holds Youth Conclave Made A Good Start

Editor, National Jewish Post:

I would like to thank you for the excellent coverage given and the attitude towards the National Jewish Youth Conference evidenced by your newspaper. Your editorial was particularly encouraging because we young people like to feel that our opinions on such vital matters as Jewish education and tradition are being heard and have an effect upon the thinking of American Jews. At the same time, we are not so naive as to believe that by merely passing resolutions, we will be able to change the present complacent attitude of a large segment of American Jewish youth.

We feel the Conference has made a good start. We feel that we must constantly make our young people aware of the beauty and intrinsic value of our Jewish heritage and by our example and practices show them the joy and satisfaction to be derived from Jewish customs and ceremonies.

With the help of yourself and others who are concerned with the future of the American Jewish community, we as organized Jewish youth are prepared to work for a creative American Jewish community and for an improved educational system.

M. DAVID WEISS  
Chairman  
New York

### Mizrachi Not First Day School Advocate

Editor, National Jewish Post:

In the Oct. 27 POST, you reported a rise in Day School enrollment disclosed by a survey conducted by the Mizrahi Education Committee.

Fine. Wonderful.

The report also states that the Mizrahi was the first to advocate establishment of Day Schools. Wrong, please, and not according to fact.

Ten and more years ago Rabbi P. Mendelowitz of Blessed Memory, Dean of the Mesita Torah Vodaath, founded "Eish Daws," (now Torah Umesorah) to organize a Yeshiva Ktana (Hebrew Day School) in every Jewish community in the United States.

RABBI E. R. WOLF  
Congregation Ohav Zedek  
Wilkes-Barre, Pa.

### Israel Tailors Protest Gov't. Clothes Plan

JERUSALEM (WNS)—Irrked by the government's clothes rationing program which, they said, brought them economic ruin, some hundred tailors this week staged a demonstration before the Parliament building here.

When the demonstrators sought to enter the Parliament building they were stopped by police guards. When word was brought to them that the deputy Speaker of Knesset would receive their delegation and take up their complaints, the complainants' hopes were so buoyed that they dispersed to the tune of Hatikvah.

### POSITIONS WANTED — OPEN

If Your Organization has an opening to be filled, or if you are seeking a change, your notice here will be read by almost by almost every Jewish leader and rabbi in the U.S. Write to Box 1633, Indianapolis 6, Ind. for rates.

### Pulpit

Outstanding British spiritual leader, arriving here next month, available for modern Orthodox or Conservative Congregation. Brilliant record in education, synagogue administration. This ad inserted by a friend. Write Dept. BLS, National Jewish Post, Box 1633, Indianapolis 6, Ind.

### Executive Director

Experienced administrator, organizer, fund raiser of national organization seeks new position, starting Jan., 1951; Fluent English, Hebrew, Yiddish; willing to leave New York. Married, 3 children, \$7,500. Please give some details. Write Dept. HLE, National Jewish Post, Box 1633, Indianapolis.

### DIRECTOR WANTED

Prominent Conservative Congregation in Los Angeles seeks executive director with adequate Jewish background and proven administrative ability. Apply by letter only stating qualifications and references, to Dept. SIA, National Jewish Post, Box 1633, Indianapolis 6, Ind.

## THE WORLD OF BOOKS

CHRISTIAN INDICTS CHRISTENDOM  
IN ASSAULT ON ANTI-SEMITISM

By WARD MOORE

A FEW centuries hence—as summing there is any civilization left with an interest in such niceties—students are likely to be incredulous of the authenticity of such testimony as the following, taken from court records of the "Trial of the Major War Criminals."

"At that time, when the greatest number of Jews were exterminated in the gas chambers, an order was issued that the children were to be thrown into the crematory ovens, or into the crematory ditches, without previous asphyxiation with gas... The children were thrown in alive. Their cries could be heard all over the camp."

Readers of 2250 or 2350 will

protest that no human beings, no matter how pathologically deranged, could possibly have done these things; they are not simply monstrous—they are literally unbelievable. Such an outburst could not have happened.

IT IS THEN, that a book like "The Foot of Pride" by Malcolm Hay (Beacon Press, Boston, 352 pages, \$3.75) will prove invaluable—as invaluable as it is today. For "Foot of Pride" is an arraignment of Christendom by a Christian and directed at the judgment of Christian conscience. Its passion is the more terrible because of the author's restraint; it carries conviction by combining burning outrage with a recitation of cold facts.

Mr. Hay is a Scotsman and a Catholic. His major work has been "A Chain of Error in Scottish History" and its sequels, "concerned," says Thomas Sugrue in his introduction, "with... the infiltration into history books of contemporaneous misunderstandings, prejudices, libels, slanders and simple mistakes... As an example of the problem, Malcolm Hay chose the Catholic role in Scottish and English political life..."

"During the Second World War, Mr. Hays organized... service for prisoners of war... At this time, appalled by reports of wholesale massacre which came from Germany, he turned his attention to Jewish history. After a day's work... he went to bed with a Hebrew dictionary and the Bible... He began to see another 'chain of error' in history."

BEGINNING WITH a look at the Nazi evil—a bare recital of a few of the horrors—Mr. Hay inquires where the responsibility for these deeds lie, and quotes another Christian, Dr. James Parkes. "... more than six million deliberate murders are the consequence of the teachings about Jews for which the Christian Church is ultimately responsible, and of an attitude to Judaism which is not only maintained by all the Christian Churches, but has its ultimate resting place in the teaching of the New Testament itself."

"The way," decided Mr. Hay, "was prepared by a hatred which has a long history. The incultation of the poison began long ago in the nurseries of Christendom." The author absolves Matthew, Mark, Luke and points to John as the original source of the poison, though other Christians have written of the entire New Testament as imbued with anti-Semitism. At any rate, one at least of the Christian gospels pro-

vided a text which made the Jew not only suspect, but loathsome in Christian eyes.

BUT THE TEXT itself was not enough; from it still more pointed inferences were drawn. Jewish "guilt" was shared by all Jews forever, "... and that they, and their children's children to the last generation, were condemned to live in slavery as the servants of Christian princes."

"... the popular Christian doctrine," the author continues, "has always been that anyone, whether pagan or Christian, who has at any time persecuted, tortured or massacred Jews has acted as an instrument of Divine wrath... God began to take reprisals against the Jews in the year 38 of the Christian era." Mr. Hays quotes an 18th Century ecclesiastical historian: "In this manner divine vengeance began to be unfolded against the Jews."

38 C.E., 19 centuries before the Nazis marched into Vienna, but the pattern was set. And how mild it seems now compared to its full development: Flaccus, the Roman commissioner "had searches made in the houses of the Jews on the pretext of disarming the nation, and several women were taken away and tormented when they refused to eat swine's flesh."

"A great number of Jews were murdered and their bodies dragged through the streets."

"THE VIOLENCE of the language used by St. John Chrysostom—one of the Church Fathers, called the Golden-Mouthed—"in his homilies against the Jews has never been exceeded by any preacher whose sermons have been recorded." Chrysostom's sermons were used as models in seminaries and "... filled the minds of Christian congregations with a hatred which was transmitted to their children, and to their children's children, for many generations."

"God hates you," Chrysostom told the Jews. "The echo of these three words," says Mr. Hay, "helped to strengthen the tradition which has disfigured the whole history of Western Europe." This tradition was implemented with greater and greater ferocity; harsher and harsher restrictions were imposed; temporal rulers were reproached by ecclesiastics for treating their Jewish subjects too leniently and Jewish "insolence" was denounced. Whenever this term was used, "it is safe to assume that the civil powers were treating them as human beings."

The Crusade gave a tremendous filip to the Christian treatment of Jews. Why bother to go all the way to Jerusalem to kill infidels when there were infidels close at hand—whose possessions, the size of which was always monstrously exaggerated in popular legend, could be shared as the reward of righteousness. The 12th Century massacres enlarged the pattern set 1100 years earlier. But even this was not enough—Christendom had more

NJP Story Sparks Bid For  
Adult Bar Mitzvah in N.J.

PATERSON, N. J.—An exclusive report in The POST of an adult Bar Mitzvah ceremony at a Long Island Reform Temple has led "several men" in the Congregation B'nai Jeshurun here to ask about a similar ceremony for them.

The disclosure was made in the current bulletin of the synagogue, of which Rabbi Ahron Opher is spiritual leader.

The Bulletin quoted extensively from The POST story of the adult Bar Mitzvah ceremony held recently at Temple Beth El of Great Neck. Eight members of the congregation

who had missed Bar Mitzvah in their youth were Bar Mitzvah in a special adult ceremony. (NJP, Oct. 15).

"Several men in our congregation in Paterson have asked Rabbi Opher whether a similar program could not be undertaken by them," the bulletin reported. "Any member of our congregation who has not been Bar Mitzvah and would like to participate in a similar program of study resulting in a 'Service of Affirmation' will please contact Rabbi Opher within the next two weeks."

in store for Israel.

THE JEW-BADGE, the "protective regulations," the expulsions and confiscations, the forcible baptisms, were only momentary amusements compared to the great device of the blood libel. Perhaps as an afterthought or outgrowth of the accusation that the Jews habitually stole the communion wafer and desecrated it, the flower of Christian ingenuity came forth with this great invention. Mr. Hay calls it "The Murderous Lie."

"This accusation," he writes, "of kidnapping little children, killing them, after torture, using their blood for a religious rite, proved to be the most powerful instrument of hate propaganda that has ever been invented. It served for hundreds of years to keep alive, and from time to time to inflame, popular hatred of the Jews in western Europe; it survived until the present day, when it provided the most successful of the many poisons used by the Nazis to infect the German people and to incite them to the commission of atrocities of a kind, and on a scale, which might have horrified even the most murderous brutes in the Middle Ages."

Many of the alleged victims were beatified, like "Little Saint Hugh of Lincoln"; a church was dedicated to his memory and miracles worked at his tomb, which became a famous resort for pilgrims who came there from all over Christendom—to pray, to wonder at the miracles and to refresh their hatred." The cultus of Hugh of Lincoln, celebrated by Chaucer in the "Canterbury Tales" reached forward more than 500 years to touch the "gentle" Charles Lamb. "I confess I have not the nerves to enter their synagogues. Old prejudices cling about me. I cannot shake off the story..."

IN A CHAPTER titled "Money Was Their God," Mr. Hay proves that it was indeed the god of the Christians who killed, tortured, libeled and expelled Jews—"all animated by the same profit-making motive. The excuses varied, but whether it was religious political or economic, the result was always the same: Jewish money went into the pockets of the hunters."

The accusation of usury was

also profitable, since Christian money-lenders habitually charged a higher rate of interest, and debts to Jews, when cancelled, were pure profit. More than this it made the grand design of anti-Semitism complete, for to the motive of righteousness, bloodlust, disdain, lechery and fear, was added the final incentive—greed.

In making his great and scathing survey of 1900 years, Mr. Hay spares no one, priest, pope or layman. Frenzied, frothing anti-Semites Drumont, Bernanos, Streicher come under his scrutiny, but the "gentlemanly" Jew-baiters like Hillaire Belloc, Chesterton, Pierre Loti and others do not escape. Even "mild" and "unconscious" Judeophobes like H. G. Wells and Bertrand Russell (slain in a single, unannotated, lethal quotation) are relentlessly held up to view. Nor do institutions escape; the antics of the one-time Mandatory power are analyzed and dismissed with scathing, passionate contempt. Mr. Hay's own Church has not been so vigorously criticized by a Catholic since Lord Acton's time; Protestantism comes off no better. The meanest transaction of a blackmailing racketeer is exposed; so are the pompous vapors of the United States Department of State as it condemned thousands of Jewish children to death at Nazi hands.

IN THE STRICT sense, this is not a Jewish book and I do not see what particular benefit Jews will get from reading it—outside of course of such benefits as can always be obtained from witty, urbane and passionate writing. It is a book by a Christian, for Christians, and if it were put into the hands of Christians it might—it might—do some good. We are not a proselytizing people, but it is a mitzvah to remove stumbling-blocks. It seems to me that this mitzvah could well be implemented by distributing copies of "The Foot of Pride" to Christian acquaintances."

Israel P.O. Reaches  
25 Nations On Stamps

JERUSALEM — The Stamp Service at the Israel Postal Department is in touch with 25 countries, or in fact, wherever there are stamp collectors interested in Israel postage stamps. The United States is in the front rank of these countries, buying from Israel approximately 60 percent of the total amount of stamps sent abroad.

Moshe Cohen, the Director of the Stamp Service, said that the income from the sale of stamps to collectors during the last three months has increased to four times the income during the same period last year.

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## THE SPORTS WHIRL

## Chess Deeply Linked To Role Of Jews Through Centuries

By HAROLD U. RIBALOW

LAST week I went slightly overboard on the impression made by the game of chess on generations of Jews. In this column I want to point out that Jewish interest in chess has added richly to the history of the game. As a matter of fact, chess has really penetrated all layers of Jewish life. In the Middle Ages, one of the major Hebrew poets, Abraham Ibn Ezra, wrote a description of chess in a clever verse. Kalonymous Ben Kalonymous wrote a chess parody and Yehudah Halevi, great Hebrew poet and philosopher, both played the game and wrote about it. Maimonides once ruled that chess could be played even when other games (of gambling) were banned. In 1575, during a severe epidemic, all games were prohibited as evil by the Jewish leaders—except chess. The same thing happened in Germany in 1711.

THE OVERALL RESULT of Jewish interest in the game is that some of the finest chess masters in the annals of the game, the major theoreticians and writers, have been Jews. For example, in 1949, in The Hague and Moscow, five grandmasters met to decide which one would become the world champion.

Of the five two were Jews—Mikhail Botvinnik of the USSR and Samuel Reshevsky, the U. S. champion. Mendel Najdorf and Reuben Fine, two other top-ranking masters, did not play. Botvinnik won, and thereby became the third modern world champion who was Jewish. The other two, William Steinitz and Emanuel Lasker, together reigned 55 years! Steinitz held the title 28 years, until Lasker emerged to beat him.

Yet some of the greatest Jewish players never won championships and managed to add lustre to the game and its literature. They include: Richard Reti, whose books are chess classics; Siegbert Tarrasch, called the top tournament player of his time; David Jaowski, Rudolph Spielmann, Sewilij Tartakower, Salo Flohr, Isaac Kashdan, Reuben Fine, Israel Horowitz and more than half of the ranking players of our time.

Nevertheless, there are other aspects concerning chess, which are interesting, apart from the names of the players and the games they won. It is pertinent to point out that the Jews in Europe, forced into intellectual rather than physical games because of their way of life, and cut off from the ordinary

everyday relations with their neighbors, took an intense interest in a mental game which, in its complexities and manifold patterns and formulae, led them to forget the outer world and sharpened their minds. Then, too, the Jews, fighting against odds to make their livelihood in a world in which they were alien and which took unfair advantage of them, were attracted to the inherent fairness of the game.

AS PROF. HINDUS, in his recent article on chess quoted here, put it: "Unlike even the most intellectual game of cards, there is no element in it of gambling or of secrecy. Nothing is tested but power of observation and of linked, consecutive thought which is called planning. Nothing is at stake except intellectual pride." And the Jews, living in an inner world of their own, trying to remain indifferent to the slings of outrageous fortune, always retained intellectual pride. Thus, chess was never considered merely as a game. It was a display of one's intelligence. It is, again in Prof. Hindus' felicitous phrase, "the refuge of the reasonable mind from an unreasonable reality."

## DIGEST OF YIDDISH PRESS

## THE STORY BEHIND THE GIFT OF A MILLION TO MT. SINAI

By RABBI SAMUEL SILVER

WHILE the United Jewish Appeal and national Jewish religious organizations are frantically seeking funds, a Jew who emigrated to America in 1940 recently peeled off a million dollars and gave it to New York's Mt. Sinai Hospital. The Maccenas is Frank Atron, textile magnate, a longtime member of the Russian Socialist Bund, who still limps from an injury sustained in "Bund" uprising in 1905. From Russia the fiery Atron went to Germany, built up a stocking manufacturing firm, transferred his resources to the United States in 1940, and became one of DuPont's best customers and one of America's leading industrialists. In a fluent Yiddish, Atron told the FORWARD's Louis Shafer that the million dollar gift will go towards a medical laboratory at the hospital.



SILVER

Recipient of the letter is Richard Gold, an undergraduate at the Champaign college whose treatise was forwarded to Einstein by a professor. R. Regensberg, of the FORWARD, discovered the existence of this letter through a chance conversation with Gold's former Hebrew teacher. The modest youngster made little to do about the incredible letter, went quietly about his work and continued to give of himself to the Hillel Foundation, to his wrestling (he's the middleweight champ of the campus as well as a baseball player good enough to have been scouted by the White Sox.) A graduate and scholarly recipient of Chicago's day school, the Jewish Academy, Gold is as much at home at Talmud as he is at secular studies. Regensberg interviewed the boy's mother, who tearfully said: "I'm a poor widow—but still I'm the richest mother in the world, God has blessed me with a golden son. . . If only my husband had lived to enjoy this nachas. . ."

★ ★ ★

## More About The Boy Kalled By Einstein

Here is a letter written by Albert Einstein recently: "I have just concluded an experience which will remain with me for the remainder of my days upon this earth. I have finished a close perusal of your treatise on viscosity, must admit that it is by far the most outstanding piece of work I have encountered to date on the subject. I am continuing, for the time being, a closer investigation of the analysis and was desirous only of making contact with you. I would please me no end if you would see fit to answer my letter and thereby begin a personal as well as technical correspondence."

"It has come to my attention that you are a youth, twenty years of age, finishing your undergraduate work at the University of Illinois. This fact astounds me as I look over your work. I can only suggest that you further your work in mathematics as well as in Aerodynamics. It is, perhaps, just an old man's desire, but I would deem it a privilege to have a youth of your foresight and obvious genius on my staff here at Princeton. I need not wish you further success in your work as I am well aware of the future which lies before you. God bless you for this step forward, for

## Mpls. Temple Cancels Plea For Zone Change

National Jewish Post  
MINNEAPOLIS—Temple Israel through its attorney Amos Deindard has asked that the city planning commission postpone indefinitely all action on the congregation's request that the city vacate 191 feet of a public alley currently separating Temple property. (NPJ-Sept. 1)

The Temple Israel petition that the city vacate the alley property was instituted in order that the congregation might be enabled to pursue its expansion program with facility. Minneapolis' only reform Temple owns 205 feet of land on Emerson Avenue South and 205 feet on adjoining Fremont Avenue South. The frontage is separated by a portion of the city-owned alley. Relinquishment of the alley space by the city would permit the erection of a continuous addition to the main Temple building.

Temple spokesmen revealed that the tabling action was now deemed necessary because of increasing difficulties in obtaining building materials for the proposed expansion program.

## Haganah Friend Gets Rites In Arlington

WASHINGTON, D. C.—The remains of Brigadier General Charles Orde Wingate, British officer who helped to train Haganah, were buried in Arlington National Cemetery this week. Colonel Chaim Herzog, Israel Military Attache in Washington, and Wing Commander Yehuda Giladi, represented Israel at the ceremony and laid a wreath on General Wingate's grave.

General Wingate was killed in an airplane crash in Burma in 1944 with a number of U. S. Army Air Force personnel and all were buried together since their remains were unrecognizable.

Direct telephonic communications with Israel are now maintained by 38 countries throughout the world, compared with eight in 1947.

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## Israel Shuttters Blacked Out

National Jewish Post

TEL AVIV—Israel's austerity program has hit the nation's camera fans.

The import of photographic materials, mostly film and paper, has been stopped. An increasing number of photography shops are sending customers away because they can no longer do processing work.

There is plenty of paper on the black market, despite the current drive against such operations. But even if the photo shop operators wanted to buy in that market, it does them no good.

Prices of finished photographic work are fixed by Government ruling, which makes it impossible for the operators to buy the high-priced materials in the black market.

## No Pay Bias Rules For Arab Workers

JERUSALEM—Arab skilled workers receive the same wages as Jews in Governmental and mixed Jewish-Arab enterprises. Wages in Arab organized enterprises have been raised to almost the same level. During the Mandatory regime, unskilled Arab workers earned only 40 per cent of the wages received by unskilled Jewish laborers. Now they earn approximately 90 per cent of the wage earned by Jews.

A total of 3600 new telephones are to be installed in Israel by the end of this year.

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## 15 Arrested In Gold-Smuggling

JERUSALEM—Fifteen persons were arrested here last week on charges involving the recent large-scale smuggling of gold and dollars in the Old City of Jerusalem.

The Jewish CHRONICLE of London reported that most of the suspects live in the Mea Shearim quarter of Jerusalem, home of the ultra-Orthodox Netura Kartel.

The smugglers were reported to have sent American dollars into the Old City and to have received gold sovereigns in exchange.

The weekly reported that one of the suspects is a Yugoslav Christian woman who was once married to a Jew and who is charged with acting as go-between for the two smuggling parties.

## First Grapefruit Loaded for Export

HAIFA—The first consignment of grapefruit this season—40,000 cases—was loaded onto a British fruit carrier in Haifa port this week. The fruit comes from the Jordan Valley. Official opening of the orange export season is November 15 and 600,000 cases of fruit are due to be shipped abroad before the Christmas holiday season. Half of these consignments will go to Continental Europe.

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## Wide Return To Ritual By U.S. Reform Jewry Reported In Survey

By G. M. COHEN

CLEVELAND—(NJP)—A degree of widespread and increasing acceptance of ritual practices in the American Reform movement which observers called "amazing," was reported this week on the basis of a survey of the 400 congregations in U. S. Reform.

The findings were reported to the Biennial of the Union of American Hebrew Congregations, the congregational body of American Reform Judaism.

Rabbi Morton Berman of Chicago, chairman of the UAHC Committee on Reform Practice, made the report which showed that 30 Reform congregations now observe almost every detail of traditional practice.

The observances include kashrut (dietary laws), wearing of yarmulkes, and two-day observance of all the major Jewish holidays.

The delegates were not asked to take any action at the biennial but the report showed a definite trend in Reform Judaism back to traditionalism.

In making his report, Rabbi Berman minced no words in telling American Reform of its past mistakes and the need for correcting them.

He told The POST that there is general agreement in the Reform rabbinate for a guide or code, but that the UAHC board felt that the issue should be explored and discussed further before any definitive action was asked from the lay elements of the Reform movement.

Another reason for not asking for action at the Biennial was disclosure of a plan for a survey to determine practices in homes of American Reform Jews. It will be made by the National Federation of Temple Brotherhoods under auspices of a subcommittee consisting of Rabbi James G. Heller of Cincinnati, Rabbi Louis I. Egelson, and Rabbi Berman.

"The early builders of our movement failed to recognize that man cannot live by reason alone, that he needs to sate his emotional hunger for poetry and beauty, for the mysticism and drama which are to be found in meaningful symbolism and ceremonialism," Rabbi Berman told Monday night's session.

The extent to which Reform has readopted ceremonies was shown in the details given by 277 reporting congregations in the survey.

Ninety per cent of the reporting congregations said they now conduct Bar Mitzvahs, which most Reform congregations had dropped. About 25 per cent answered that they also conducted Bas Mitzvah ceremonies. Some 40 per cent of congregations permit the Bar Mitzvah to wear the tallith and one third permit him



RABBI MORTON BERMAN  
Reform Returns to Ritual

to wear the yarmulke.

A return to ceremony in the marriage rite was reported. Eighty per cent of the Reform rabbis permit the use of chuppah and the same number will wear a hat, if asked. An even larger number permit the wedding party to wear hats and 80 per cent permit the breaking of a plate at the ceremony.

Rabbi Berman reported that the survey showed "our congregations are opposed to mixed marriages." Only one-fourth of the rabbis said they would perform an unconditional mixed marriage. One third said they would conduct the ceremony if the non-Jew promised to raise the children of the union as Jews.

The survey showed that 60 per cent of the Reform rabbis would help to arrange a Jewish divorce (get) through an Orthodox rabbi, if asked. Twenty-five per cent would refuse to marry members of other congregations whose rabbis had declined to perform the ceremony because no "get" was obtained.

Twenty per cent of the Reform rabbis wear skull caps and two out of five wear the tallith or atoreo.

The report said that the Sunday morning service is on its way out of the Reform movement. Only seven congregations still hold services on this day. The report said that Friday evening services have become the main service in American Reform.

Introduction of the use of the shofar on Rosh Hashonah was noted. Ninety per cent of the congregations "once again" blow

## 61 Nations Now Living In Israel

JERUSALEM—With the arrival last week of the first family of settlers from the Belgian Congo, the number of nations represented in Israel has reached 61.

Kol Zion Lagolah reported the new total in its midnight broadcast.

the traditional ram's horn.

The report also had findings on the briss and the naming of the baby. One half of the congregations reported that their members use a mohel (ritual circumciser) although the general practice is still (nine-tenths) to use a surgeon together with a rabbi.

Rabbi Berman commented that this "would indicate a definite eagerness on the part of the congregation not to permit circumcision to become what it once was in danger of becoming—merely a secular practice."

At least 30 Reform congregations actually practice traditional ritual, the report found. These practices Rabbi Berman listed as observance of two days on Rosh Hashonah and the major festivals, eight-day observance of Passover, the tearing of the garments for the dead, observance of the dietary laws, circumcision as a requirement for conversion and denial of the right of women to be counted as part of a minyan.

Rabbi Berman said his committee had been instructed "not to make any specific recommendation until the delegates themselves have had their opportunity to discuss this problem fully and to determine what course shall be adopted. . ."

## Synagogue Women Pledge Home Judaism

MINNEAPOLIS—Adoption of a nationwide program for "Judaism in the Home" was voted by delegates to the biennial convention here this week of the National Women's League of the (Conservative) United Synagogue of America.

Each of the 494 sisterhoods present were thereby pledged to inaugurate the program in their respective communities. The plan is designed to establish greater knowledge and practice by Jewish mothers in training their children in Jewish religious values and observances.

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## CJFWF Denounces Charge Of Plotting To 'Take Over' UJA

National Jewish Post

NEW YORK—A charge that the Council of Jewish Federations and Welfare Funds plans to take over fund-raising functions of the United Jewish Appeal in 1951 was branded this week by a CJFWF spokesman as a "malicious fabrication."

The charge was made in a front page story in the DAY, New York Yiddish daily, which has frequently attacked the CJFWF as a foe of funds for Israel. The CJFWF represents nationally the 300 local federations and welfare funds in the American Jewish Community.

According to the DAY report, as quoted by World Wide News Service, the CJFWF plans to assume authority over the national campaign, establish a national committee of its own as well as a publicity and campaign apparatus with a view to taking over the functions of the UJA. WNS is a subsidiary of the Jewish Telegraphic Agency, major news agency for the American Jewish press.

### THE REVOLUTION

The DAY report said that the "revolution" would be effected on the eve of the annual UJA conference in the event the United Palestine Appeal and the Joint Distribution Committee, chief partners in the UJA, are unable to reach agreement.

The UJA is set up each year on the basis of an agreement between its three partners as to distribution of funds to each of the three agencies. The third agency is the United Service for New Americans.

### THE REAL STORY

The CJFWF spokesman said the slight element of fact in the charges had been "deliberately distorted." He said that The CJFWF was making plans to provide publicity material and some kind of national committee set-up for local drives in the event the UJA was not reconstituted in 1951.

He said that the CJFWF had no reason to believe that the UJA would not be reconstituted for 1951 but that the CJFWF was simply preparing for any eventuality. In 1949, the UJA was involved in a battle between the

Jewish Agency and the Zionist Organization of America over control of the United Palestine Appeal which delayed starting of the drive nearly three months. (NJP March 4, 1949).

The CJFWF spokesman emphasized that the plans were limited only to provision of emergency campaigning materials and that the CJFWF had no intention of implementing them unless the UJA was not reconstituted.

### JUST NONSENSE

The DAY report that the CJFWF plans to dissolve the fund-raising activities of Hadassah, Histadrut and other Zionist organizations was dismissed by the spokesman as "nonsense."

The spokesman denounced another part of the DAY report which said that the CJFWF had made "violent attacks" on American Zionists through a circular to its members, which was alleged to have stated that American Zionists had made little financial contributions to Israel.

The CJFWF spokesman said this was another case of a trifle of truth in a great deal of falsification. He said that the circular to which the DAY story referred was actually a statement of a report made to the CJFWF by the United Palestine Appeal. He said the UPA had reported that a survey of Zionist participation in local drives had indicated that in some areas Zionists had been effective and enthusiastic workers in local drives and in others that they had not been.

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